

N^o. 9.

GOD *with us, while we are
with Him.*

A
S E R M O N

Preached at

H A N D - A L L E Y,

In L O N D O N,

October the 9th M. DCC. XX.

Humbly Dedicated to my Lord Mayor.

By J O H N E V A N S. *K*

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L O N D O N :

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To the Right Honourable

Sir JOHN FRYER, Bar^t.

Lord-Mayor of the City of London.

My LORD,

AVING been desired by some who heard this plain Discourse from the Pulpit to make it more Publick, I the rather inclined to comply with their Request, because I had some Reason to apprehend, that it was not altogether unacceptable to Your Lordship at the hearing of it. I beg leave with the most humble Respect, to shelter it under Your Protection.

Your Lordship is entring upon a Station, which is not more Honourable than Difficult at this juncture. The best Desire I can form for You, is, that the Divine Favour and Conduct may carry You thro' Your Year of close Attendance to Publick Business, to the full Satisfaction of our most gracious Sovereign

Epistle Dedicatory.

King GEORGE, to Your own Comfort and Honour, and to the Interest and Peace of this great City, over which You are now called to Preside.

There is the more Reason to hope, that Your Lordship will not want this Blessing, since You have remarkably appeared, in that Degree of Power which You have already held, zealous for our Protestant and free Government, and active in the good Cause of Reformation of Manners, which must be the Strength of any People. I wish Your Lordship the Continuance of Your usual Courage in Prosecution of those noble Ends, in Your present more exalted Station; all the Success that can be desired by a good Magistrate in promoting Loyalty and Virtue among us; and all the Happiness of private Life to You and Your Relations. I am,

My LORD,

Your Lordship's very

Humble Servant,

JOHN EVANS.



Chron. xv. *the former part of*
Ver. 2.

*And he went out to meet Asa, and said
unto him, Hear ye me, Asa, and all
Judah, and Benjamin, the Lord is
with you, while ye be with him.*

NO man chuses to stand alone in the world; but every man, from a sense of his insufficiency to provide by himself alone for his own comfort and safety, endeavours to cultivate a friendship with others, and to secure some with him for society or advice, for assistance or support, as there may be occasion. The same reason inclines States and Kingdoms to strengthen themselves by good Alliances abroad.

But while most people are led by this thought to look out for friends on earth, few in comparison concern themselves in earnest to make use of the best friend in heaven, that they may have God with them; which would be infinitely more for the advantage either of particular

particular persons or of societies. And yet God condescends very frequently in Scripture to make promises of this great blessing, both to good men in their private capacities, and to religious communities.

The text is one assurance of that kind delivered upon a particular occasion to *Asa* and his people. *Asa* was himself a good Prince and in his time had done a great deal to reform his people, as we may see in the beginning of the 14th chapter. And in consequence of this, when he was attacked by a very formidable army of the *Ethiopians*, God was pleased very signally to appear for him, and to grant him and his people a compleat victory, which is particularly related in the latter part of the chapter. At their return from this conquest *Azariah*, an inspired Prophet, is sent to meet them with a message from God. He begins his discourse in the words I have read. *Hearken ye me, Asa, and all Judah and Benjamin*, who were the two Tribes that adhered to the house of *David*, and so were *Asa's* subjects. "Hearken all of you, for I have something of the greatest consequence to you all to offer; of the last importance to you as a community, and to every one of you personally considered from the King to the meanest of the people. That which the Prophet has to represent to them, is this; *The Lord is with you, while ye be with him*. "You have just had the Experience of God's appearing for you in the wonderful salvation you have received from the attempt

of such numerous enemies: And I have this to tell you for your comfort, that as you have in this late instance found God on your side, so he is still with you, as long as you are with him. But remember at the same time for your admonition, that the continuance of this happiness is conditional: He will be with you, while you be with him, but no longer." This monitory declaration is more fully expressed in the close of the verse; *But if ye forsake me, he will forsake you.*

That, which was particularly spoken to *Asa* and his people, concerns all others as much as them, and every individual man for himself as much as communities; this being a standing declaration intended for a rule of all our expectations. And I shall mainly consider it in the personal view. The words contain two principal branches:

I. An assurance of the most desirable good, which we can propose to ourselves thro' our whole course. Whatever circumstances of life are entering into, or may hereafter enter into, whatever stations, either high or low, easy or difficult, we are called to fill; in every age, and every condition, there is nothing which a wise man should be so solicitous about, as that God may be with him thro' all, even down to death.

II. An account of the terms, upon which, and upon which alone this singular advantage may be expected by us, *The Lord is with you,*

while ye be with him. True friendship in this case, as well as in all others, must be mutual.

These two heads will be the subject of the present discourse.

I. I begin with the blessing it self, which is here set in our view. *The Lord with us.* This is the greatest and most comprehensive benefit, that can be supposed in our present state, either for our honour, our safety, or our comfort. To have *God for our God* is the shortest summary of our happiness in both worlds. To have *God with us*, imports all that from him in consequence of this distinguishing relation, which we need in the state of our passage and probation. As to *be with God* is the biggest expression for describing the happiness of the world before us. I am now to consider the blessedness of having *God with us* by the way, in those instances of favour which are suited to a lower world, while we are not yet admitted to *be with him* in his immediate blissful presence. And the unspeakable excellency and desirableness of this blessing will appear, if we consider three things.

1. What he is, who will vouchsafe to be with us. This honour is put upon us by the greatest of Beings. We are ready to value ourselves upon the presence and company of one who is much our superior on earth; but this bears no proportion to the presence of the Majesty of heaven and earth. The greatest Potentate may justly express his surprize and wonder at the thought; as *Solomon* does, *Will God*

indeed dwell on the earth? Will he confer such a distinguishing honour on any of the sons of men? But the entire perfection of his nature cannot fail to make his presence our real happiness, as well as our glory. We are glad of the help and affection of a fellow-creature, tho' at best he is but fallible and short-sighted; but God's understanding is infinite, his wisdom is unsearchable, and reaches to every case. The best friend on earth has but a narrow and limited capacity to help us, tho' he should be ever so well inclined: But God is almighty and all-sufficient; *his kingdom rules over all*, his influence extends every where, and to every case, the most considerable as well as the most minute. He cannot do an unjust or unrighteous thing, but always observes the exactest equity in his proceedings. Human friends are inconstant and changeable, uncertain to a proverb: But God is the same and changes not; in him there is not so much as the shadow of turning; his counsels are fixed, his affections steady, and his conduct regular. He is full of benignity and mercy, slow to anger, and of great kindness. He has an universal fulness in himself, and is most ready to communicate. How desirable must it be to have such a friend with us in all the changes of life! One, who can be with us at all times, and always help us, when he is present; and hath that ever in himself, which shall make his presence grateful. It is the great and blessed God with us, that is here proposed.

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2. In

2 Theff.
i. 9.

2. In what sense we are taught to expect him with us. There is a presence of God, which is not the subject of any wish, or desire, or hope at all, because it is necessary and unavoidable ; I mean his presence every where by the perfection of his nature. He fills heaven and earth with his presence : No place, no person is exempted from it. There is a wrathful presence of the great God, which is the source of endless misery, which all would gladly escape if they could. God is thus in the regions of darkness, where sinners *shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.* Their punishment is not only a separation from his blissful presence, as that is enjoyed in heaven ; but the main source of their misery will be from the wrathful presence and glorious power of God : That will be the hell of hell. But that, which we are here led to expect, is far more than the essential presence of his nature, and quite the contrary to his wrathful presence. It is his being with us as a friend, as one at peace with us in Christ ; as one well-affected towards us, who has taken us under his special care and charge, and made over himself and his fulness to us in an everlasting covenant, and is ready to exercise his all-sufficiency in our favour according to our necessities. It is described in a very sublime strain by the prophet

Isa. lvii. 15. *Isaiah : Thus saith the high and lofty One, that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place ; with him*

also

also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. That, which we are here encouraged to hope for, is God's being with us, as one on our side, and ready to act in our favour as becomes a God. This leads me to consider——

3. The blessed effects, which must result from such a Being in such a sort with us. And who can conceive of them in their full extent? But the Scriptures intimate many happy fruits of it, sufficient to raise our desires after it beyond any other good.

God with us will be the best and most agreeable society we can enjoy. If we can have free access to him as our God, that will give us more substantial and satisfying joy, than can be derived from the pleasantest company on earth. A retirement, a solitude will not be disagreeable, but delightful, if in that a reconciled God is with us. This has made deserts and dungeons no unpleasant places to some persecuted Saints. This makes a Christian enter into his closet with more delight, than others find in the most entertaining conversation to be met with. Our Lord Jesus, as man, plainly speaks the lively refreshment to be had this way; *Ye* (says he to his Disciples) *shall leave me alone; but I* ^{John xvi.} *am not alone, for the father is with me.* You ^{32.} will soon forsake me, I shall appear abandoned of all; but still I shall have my Father with me, which will be much more supporting and satisfying than all your company.

God with us will qualify us for the regular discharge of every service, to which we are called. If we should apprehend any too great to be well executed by us, yet God's call to them, and his presence in them, will effectually furnish us for them. Persons of weak and low abilities, when they have been diffident of themselves, and put their trust in God, have found they were *able to do all things thro' him strengthening them*. He fails not to supply his faithful servants with wisdom and strength proportionable to their work. He *makes the foolish things of the world to confound the wise, and weak things of the world to confound the mighty, and things which are despised, yea, which are not, to bring to nought things which are*. And much more we may expect, that where he has given a competent furniture for any province, he will direct to a regular use of it, as difficulties may occur. Hence we find good men in Scripture, when employed in new services, often animated with assurances that God would be with them, so as to venture chearfully on their work, and with uncommon success. *Moses and Jeremiah* are two remarkable instances.

1 Cor. i.
27, 28.
Exod. iii.
11, 12.
Jer. i. 6, 8.

If he is with us, we shall not want a guide in affairs of the greatest intricacy. When *we know not what to do*, what course to steer, we may have *our eyes upon him* as an allwise director. When we understand not our way, we may *seek of him a right way*, as the Jews did. God with the *Israelites* in the wilderness was

2 Chron.
xx. 12.

Ezra viii.
21.

a pillar

pillar of a cloud by day to lead them in the Exod. xiii.
day, and a pillar of fire by night, to give them ^{21.}

ght. If it should be said, that these were extraordinary cases ; yet, in a moral sense, God will be that which is equivalent, to every good man that trusts in him. If we have affairs of moment upon our hands, either relating to our own welfare or reputation, or to the credit and interest of Religion, or to the service of our generation, and are afraid any of these should suffer by our imprudence or mismanagement ; we can make no such provision for a good issue, as by committing our selves to a divine conduct. God has various methods in the course of providence to make our way plain before us : And we may depend upon it, that a *god man's steps* shall be *ordered* or directed by Pf. xxxvii.
the Lord. ^{23.}

If we have him with us, we shall not want an effectual Protector in the greatest dangers. He can easily prevent the approach of those dangers, of which we may be most strongly and rationally apprehensive ; or he can secure us in the midst of them, *compassing us about with his* Psal. v. 12.
power as with a shield. This is an effect of the divine presence, often taken notice of by good men in their way. This *Jacob* records to the honour of God and to his own comfort, that *God was with him in the way which he went,* Gen. xxxv.
according to the tenor of the promise ^{3.}
made to him, when he left his father's house,
and for the same purpose as was intimated in
that promise ; Behold, I am with thee, and Gen.
will xxviii. 15.

will keep thee in all places whither thou goest.

The same benefit is observ'd by *Stephen* to have been the effect of God's being with *Joseph*, the son of that Patriarch, when by the malice of his brethren he was sent down into

Acts vii. 9. *Egypt* with no good design, *God* was with him, and delivered him out of his afflictions.

Two whole Psalms are taken up in describing the security of those, of whom God undertakes the protection; I mean the 91st and the 121st.

Whether we are at home or abroad, by night or by day, the watchman of *Israel* is the best Guardian from all kinds of danger, from every adversary and evil occurrent.

God with us will secure us best against the pernicious effects of temptation. Snares await us wherever we go, and in every condition of life: Especially in some stations, in some companies; a good man cannot help being aware of this, and therefore is solicitous that he may be secured from falling. But our own care will be insufficient, unless we have God for our keeper: And therefore we are directed to pray

Mat. xxvi. 41. as well as *watch, that we enter not into temptation.*

It is well known how ill *Peter* acquitted himself, when he laid too great a stress upon his own resolution, and was left of God. But weak Christians, under a special divine influence, have come off gloriously in very shocking trials, maintained an unusual presence of mind in great surprizes, and have been enabled to stand in a very evil day.

This will add a double relish to all our other comforts, and make the enjoyment of them safe in respect of our best interests. A good man has a truer relish of all the lawful enjoyments of life which he possesses, than others can have, because he can consider them as the gifts of divine favour, and as only specimens of what a God in covenant will do for him. And while he uses them under the influence of divine grace and conduct, none of his outward comforts will become snares to him.

On the other hand ; This will support us even in our darkest hours, when afflictions come to embitter our enjoyments. *God will be with us* Psal. xci. *in trouble* ; when possibly our friends on earth ¹⁵.

may forsake us, or will not be able to help us. The divine presence is sufficient to make us to *joyce in tribulation*, at least to preserve us from sinking. It will calm our passions, and moderate our sorrows, raise our hopes, and abate our fears, and secure us of a deliverance in due time. This will compose our minds to a calm and chearful frame even in that hour, which of itself is the darkest of all others in this world, and much more to a guilty mind ; mean a dying hour. *Tho' I walk thro' the* Psal. xxiii. *valley of the shadow of death, I will fear no* ⁴. *evil ; for thou art with me.*

To close this head : If we have God with us, we will secure every thing else with us and for us, as far as is for our good. *If God be for us*, Rom. viii. *who can be against us ?* The ministring Spirits ³ ¹. of heaven, the holy Angels will attend us ; for

he

Pfal. xci. *he gives them charge concerning his servants*
 11, 12. *He can soon make our enemies to be at peace*
 Prov. xvi. *with us.* In one word, then *all things will*
 7. *be ours, one way or another made to work to-*
 1 Cor. iii. *gether for our good.*
 11.

I proceed to the second head,

II. The terms, upon which alone we can reasonably expect a share in this advantage. *The Lord is with you, while ye be with him.* It may be proper here,

First, To explain the expression, and consider what is included in it.

Secondly, To shew, how the duty on our part stands connected with the blessing.

First, To explain the expression. *Our being with God.*

We cannot but observe, that the phrase is the same on our part as on God's. But it is plain it must signify something very different, when apply'd to us, from that which is intended by it when apply'd to God. God's being with us imports all favour and benefit to us; but he is not capable of receiving any such return from us nor we of making it.

But yet the use of the same phrase to express that which is expected on our part, bespeaks some analogy; that, as in all other friendships so in this, there must be something mutual. God and we cannot walk together, except we be agreed. If we expect God to be with us we must be with him; tho' not in the return of any such benefits as result from his being with us.

yet in such an attachment to him as our state and condition will admit. And so I apprehend that it will fairly include the several particulars following, which are all of them necessary to just expectations of God's being with us.

1. That we are with him by a firm adherence to his true worship. This I take notice of first, as it is expressly taken notice of in the context. *Judah and Benjamin's* being with God is opposed to the defection of the ten tribes to idolatry; who are thus described in *ver. 3. Now for a long season Israel, (i. e. the ten tribes) hath been without the true God, and without a teaching priest, and without law.* But *Asa* with his people now adhered to the true worship of God. God gives the same opposite character of these people by the prophet *Hosea*. *Ephraim compasseth me about with lies, and the house of Israel with deceit; i. e. they worship me not in the way of my own appointment, but by the false medium of the calves set up by Jeroboam, which are called lies and deceit, suitable to the known language of the Old Testament concerning idols: But Judah yet ruleth with God, and is faithful with the Saints.* A defection to idolatry and false worship is commonly and principally meant by the phrase of *forsaking God*, which is so often used by the prophets. The people of *Judah*, as well as *Israel*, had sometimes fallen into idolatry; but they relinquished it again, and returned to God, under the influence of some good princes; whereas the ten tribes from their first revolt continued their adherence to the cor-

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ruptions

2 Chron.
xvi. 3.

ruptions introduced by *Jeroboam*. *Asa* had just shewn a commendable forwardness in *taking away the altars of the strange Gods, and the high places, and breaking down the images*: And the people appeared of the same disposition. This is here eminently called their being with God: And the prophet assures them, that they should find the advantage of God's favour, while they continued stedfast to his true worship. And as it was then, so it is still pre-requisite to a just hope of God's being with a people or a person, that they adhere to his worship in the way of his own appointment, and to the religion of the Bible.

Isa. xxix.
13, 14.

2. That we are with him by a sincere devotedness and affection of heart. Tho' we should cry up the temple of the Lord, and be at the farthest remove from external idolatry and superstition; tho' we should appear to have the greatest zeal for God's honour and service; yet if all this be a meer outside, and God sees the idolatry of our hearts, that something else has more the ascendant there than himself, we can have no title to the promise. Of this God assures the *Jews*, *The Lord said, forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: Therefore I will proceed to do a marvellous work, &c.* There is no medium in God's account between a hearty love to him and being his enemies. Tho' when we devote ourselves to him, we give him nothing that

that is advantageous ; yet 'tis an offering highly pleasing, and upon which he absolutely insists. Every idol that was set up in our hearts must be dispossessed, and God allowed to have the main interest there, or he will not dwell with us. *Asa* therefore, in consequence of the declaration in the text, convened the people ; *and they entred*^{2 Chron. xv. 12.} *into a covenant to seek the Lord God of their fathers, with all their heart, and with all their souls.* They gave up themselves to him in covenant, laid themselves under the firmest bonds, under renewed bonds to be his ; so they hoped most effectually to secure God with them. And this we may all be assured of, that if our hearts are right with him and stedfast in his covenant, we shall not want the benefits of his presence. *Because, says God, he has set his love upon me,*^{Psal. xc. 14.} *therefore will I deliver him.*

3. That we are with him in the practical obedience and conformity of our lives to his commands. God alone knows who are his by a truly devoted heart, because he only searches the heart and tries the reins ; we are obliged in charity to hope that, where there is a regular life. But tho' there may possibly be a fair external appearance without an upright heart to support it ; yet it is certain, that wherever God has the supreme interest in the heart, that will produce becoming fruits in the life. And this is absolutely necessary to his presence with us. Iniquity, a course of sin, must ever separate between God and us. *If we say, we have fellowship with*^{1 John} *him, and walk in darkness, we lie, and do not*

the truth. But if we keep his way, he will strengthen our hearts.

2 Chron.
xv. 8.

4. That we are with him by a regular zeal for his cause and interest, and by endeavours to promote it in the world according to our capacities and stations. *Asa* was a pious prince, and, according to the obligation under which magistrates were in the theocracy of the *Jews*, he had begun to extirpate the remains of publick idolatry among his people, and to revive a face of religion there. It is probable, that the prophet had this in his eye in the phrase of their being with God: *Asa*, it is plain, *when he heard these words, took courage*, to proceed in that reforming work which he had begun, *and put away the abominable idols* (those of them that still remained) *out of all the land of Judah and Benjamin.* This was esteemed his being *with God*, his acting for his interest according to his station and the work of his day. And it is necessary to our just expectations of God with us, that we act in like manner for God, according to the calls of our time and the opportunity which God gives us: That every one of us in private stations contribute our utmost to the advancement of religion and goodness in the world. Every man should endeavour this in his own family, if his influence can extend no farther. But where providence enlarges the opportunity, God expects a proportionable application to serve his interest, and do good in the world. Those in particular, who are called to stations of magistracy, should so far imitate this exam-

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le of *Aſa*, as to imploy their more diffuſive in-
 fluence to reform the age they live in. I cannot
 ſay, they have authority to oblige people by the
 ſword or any of the motives of this life to
 embrace the true religion. But it is their proper
 province to *apply themſelves to the puniſhment* 1 Pet. ii.
of evil-doers, and the praiſe of them that do well. 14.
 And the cauſe of virtue is the cauſe of God as
 well as of their country. When vice comes in like
 a torrent, it may be ſaid to be God's language,
Who will riſe up for me againſt the evil-doers? Pſal. xciv.
Who will ſtand up for me againſt the workers of 16.
iniquity? Happy the magiſtrate, whoſe heart
 anſwers, here am I, ſend me; who heartily im-
 merses in this ſervice to his country out of a ſenſe
 of his duty to God, and ſo becomes a miniſter
 of God for good. Whatever oppoſition he meets
 with, God will be with him, and he can eaſily
 ſecure ſucceſs beyond expectation, effectually
 honour them who thus honour him, and poſſi-
 bly for their ſakes may grant many bleſſings to a
 kingdom or a city, over which they preſide.
 And to all this it muſt be added,
 5. That we are with God in a conſtant truſt
 and dependance, and by a frequent humble appli-
 cation to him for his gracious conduct. This muſt
 accompany all the reſt. An expreſs declaration
 of the neceſſity of it ſtands connected with the
 text. *The Lord is with you, while ye be with*
him; and if ye ſeek him, he will be found of you.
 He expects we ſhould maintain a high value for
 his preſence, a ſenſe of our need of it, and that
 we frequently offer up our fervent prayers for the
 con-

continuance of it thro' the several periods and circumstances of our lives. This has been the temper of good men in all ages, especially of those who have had God most remarkably with them. After God had made *Jacob* such a promise, *Jacob* expresses the strength of his desire after it by a vow annexed. *Moses* had his heart so much set upon it, that he said, *If thy presence go not with me, carry us not up hence*. And this importunity had so good success, that God answers, *I will do this thing that thou hast spoken*. God will never leave nor forsake those who maintain such a frame of mind as this. Which leads me to observe—

Gen. xxviii.
20, 21.

Ex. xxxiii.
15, 17.

Secondly, How our being with God stands connected with his being with us.

I shall only observe, that as to communion even an external adherence to God and the interests of virtue and religion is commonly attended with many temporal marks of his favour. As we see in the case of the *Jews*, even an external reformation by the influence of a good Prince at their head was usually followed by the smiles of Providence; tho' their quick and general defection afterwards, when ill Princes succeeded, shew'd the insincerity of their compliance.

But as to particular persons, and for the securing of God's gracious presence to the most advantageous purposes, none but those whose hearts are truly and prevailingly for God, can justly depend upon his being for them and with them. And it is necessary, we should persevere

our adherence to God, as ever we hope for his continuance with us. Therefore *Aſa* and his people, when they had juſt met with a gracious appearance of God for them, are warned, *that if they forſook him, he would forſake them.* Upon any partial departure from him, by a particular known ſin, by the abatement of our affection, by the cooling of our zeal, or by the neglect of our dependance; we may reaſonably expect ſome testimony of his diſpleaſure: or in other words, that his appearing to be with us in the beneficial fruits of it, is like to be in proportion to the evenneſs and regularity of our diſcharge of the duty we owe to him.

For a cloſe of all, if the meaſures of a juſt expectation, that God will be with a community, are ſuch as have been ſtated; we may rather adore his forbearance, than form a comfortable concluſion that he will not forſake us. The ſololution of our manners is ſurely come to an uncommon degree; the ſlow progreſs of attempts for reformation of open vice, and the uſual oppoſition which ſuch endeavours meet with from moſt magiſtrates, will appear to ſober minds a bad prognofiſtick. I chuſe not here to enter farther into the particulars of our national offences; but rather deſire we may be all excited to ſincere repentance for our own ſins; that the w, who remain friends to goodneſs, would be more zealous according to their ſtations for promoting religion and virtue among us, and by ſincere prayer intercede for our land. That is the only way, wherein we can hope, that God will

will yet extricate us out of the pressing distress we are sunk into at home, and avert from the sorer calamities we fear from abroad.

Jer. xxxii. 40. But the securing of God with ourselves personally is more certainly within our power, than the other. Let us then devote ourselves without reserve to God; and make this our hearty prayer, that he will so put his fear in our hearts that we may not depart from him; that so he may not turn away from us from doing us good according to his promise. Let us heartily accept the true *Immanuel, God with us*: By virtue of our relation to the Son of God made flesh we shall be intitled to this gracious presence of God. Let us adhere to his interest, obey his law, and go on in our duty, depending on his presence and conduct. So he will guide us by his counsel till he has brought us to his glory. Then let us on all occasions encourage our selves in the Love of our God, believing that he is with us according to his promise. Let us be animated with this thought, in every distress and difficulty, in every want and danger, in every station and period of life; for God with us will ever be an effectual relief and comfort, till we come to be with God.

F I N I S.

October 31. 1720. Next Week will be Published,
THE Unreasonableness of discontented Complaints of
 Times: A Sermon preach'd at *Rotherhithe*, on the Anniversary
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